

David Street

THE
Roanoke Religious Correspondent,
OR
MONTHLY EVANGELICAL VISITANT.

"Gather up the fragments that remain, that nothing be lost."—John vi-12.

VOL. I.] DANVILLE, (VA.) DECEMBER, 1821. [No. 5.

To a Young Minister of the Gospel.
LETTER IV.

Dear Sir—In our last letter, we left the "*Man of Sin*," seated on his throne, and the *Woman*, or true *Church*, in the wilderness, where we shall leave her for a while, and proceed, in the present letter, to take a further view of the progress of the *Man of Sin*. For, although the high pretensions of the Roman Pontiff were openly avowed; yet, they met with strong opposition from several quarters; but all of these pontiffs in succession (as if actuated by the same spirit) continued steady to their purpose, and by a variety of circumstances favorable to their bold and ambitious designs, at length, gained such accessions of wealth and power, so as to become a terror and scourge to the kings, or rather the tyrants of Europe. It would fill many volumes to particularize all their achievements and ghostly exploits, till elated with their overgrown prosperity, and become arrogant beyond measure, by the daily accessions that were made to their arrogated authority, were eagerly

bent upon persuading all, and had, indeed, the good fortune to persuade very many, that "*the bishop of Rome was constituted and appointed by Jesus Christ, supreme Legislator & Judge of the Church universal*"—and that, therefore, the bishops derived all their authority from the Roman Pontiff; nor could the councils determine any thing without his permission or consent." This opinion was opposed by some, but opposed in vain.* In order to establish this audacious doctrine, they pretended to support it on scripture principles; the Jewish high priests had anointed the Hebrew kings; Samuel anointed Saul, and afterwards anointed David to supply his place, one of the sons of the prophets, at the command of Elisha, anointed Jehu, and commanded him to cut off the family of Ahab. Therefore, these haughty Roman Pontiffs as the Vicegerents of the Prince of Peace, assumed the same authority as the prophets and Jewish high priests;

* *Mosheim, century IX, part II, chap. II, sec. VII.*

no wonder that they were prepared and prompt at the business of anointing Davids and Jehus, deposing of Sauls and Jorams, and of hewing Agags in pieces before the Lord.*

In consequence of this arrogated authority, Pope Zachary (who was an active and enterprising Pontiff) anointed Pepin, who was called the Mayor of France, to be king in the room of his master Childeric, who was stript of his kingly power, and shut up in a convent; while Pepin and his offspring reigned monarchs of the kingdom of France. Pepin, to reward the good offices of the Roman pontiffs, turned his arms against the Lombards, who were oppressing the popes; crossed the Alps with a numerous army, and having conquered the Lombards, gave a large territory to the See of Rome, by which the Popes became temporal Princes in the year 756.† Pope Leo III. crowned Charlemagne, the son of Pepin, emperor of Rome, and invested him with the insignia of imperial dignity, A. D. 800.‡ Pope Alexander II. gave the kingdom of England to William, duke of Normandy, who conquered, and took possession thereof, A. D. 1066.|| Pope Gregory VII, commonly called Hildebrand, excommuni-

cated Henry IV, emperor of Germany. The effects of this papal thunder, through the ignorance and superstition of the times, was so great, that Henry, alarmed at the results which were likely to attend his excommunication, passed the Alps amidst the rigor of a severe winter, arrived in the month of February, 1077, at the fortress of *Carnesium*, where the sanctimonious pontiff resided at that time, with the young *Mathilda*, countess of *Tuscany*, the most powerful patroness of the church, and the most tender and affectionate of all the spiritual daughters of Gregory.

Here the suppliant prince, unmindful of his dignity, stood during three days at the entrance of this fortress, with his feet bare, his head uncovered, and with no other raiment but a wretched piece of coarse woollen cloth thrown over his body to cover his nakedness. The fourth day he was admitted to the presence of the lordly pontiff, who, with a good deal of difficulty, granted him the absolution he demanded; but the matter did not end at this, a furious and bloody war ensued between the pope & emperor with each of their partizans which for several years desolated Italy and Germany.* Pope Gregory the Vth excommunicated Robert, the king of France, in the year 998, for marrying of Bertha, his cousin in the fourth degree. "This had such effect on the minds of his subjects, that the king was abandoned by all his courtiers, two servants excepted, and these threw to the dogs all the victuals which their master left at meals,

* *The European sovereigns of this day are crowned and invested with the ensigns of royalty by some great prelate, archbishop, &c. Is not this a horn of the beast?*

† *Mosheim, cent. VIII. part II. chap II. sec. VII, VIII, IX.*

‡ *History of Modern Europe, vol. I, pa. 71.*

|| *History of Modern Europe, vol. I. pa. 170.*

* *Mosheim, century IX. part II. chap. II. sec. XVI.*

and purified by fire, the vessels in which he had been served; so fearful were they of what had been touched by an excommunicated person.* We give this sketch as a specimen of the enormous power and arrogance of these pretended vicegerents of Christ; but many volumes would scarcely record the wars, massacres, assassinations, murders, and other abominations which had their origin in papal tyranny and usurpation, and continued to desolate Europe thro' many centuries, the very recital of which, is enough to make humanity shudder.

"The history of the pontiffs, (says Mosheim) is the History of so many monsters, not of men, and exhibits a horrible series of the most flagitious and complicated crimes, as all writers, even those of the Romish communion unequivocally confess." An opinion prevailed universally at this time, that the punishment which the righteous judge of the world has reserved for the transgressions of the wicked, was to be prevented and annulled, by liberal donations to God, to the saints, to the churches and clergy.

In consequence of this notion, the great and opulent, who were, generally speaking, the most remarkable for their flagitious and abominable lives, offered out of the abundance which they had received by inheritance, or acquired by rapine, rich donations to departed saints, their ministers on earth, and the keepers of the temples that were erected to their honor, in order to avoid the sufferings and penalties annexed by the priests to transgression in this

life, and escape the misery denounced against the wicked in a future state. This new and commodious method of making atonement for iniquity, was the principal source of those immense treasures which, from this period, began to flow in upon the clergy, the churches and monasteries, and continued to enrich them through succeeding ages down to the present time.

"But here it is highly worthy of observation, that the donations which princes and persons of the first rank presented, in order to make expiation for their sins, and to satisfy the justice of God, and the demands of the clergy, did not consist in those private possessions which every citizen may enjoy, and with which the convents and churches were already abundantly enriched. No; those donations were carried to a much more extravagant length, and the church was endowed with several of these *public* grants, which are peculiar to princes and sovereign states, and which are commonly called *regalia*, or royal domains. Emperors, kings and princes, signalized their superstitious veneration for the clergy, by investing bishops, churches, and monasteries, in possession of whole provinces, cities, castles, and fortresses, with all the rights of sovereignty that were annexed to them under the dominion of their former masters. Hence it came to pass that they, who by their holy profession, were appointed to proclaim to the world the vanity of human grandeur, and to inspire into the minds of men, by their instructions and their example, a noble contempt of all sublunary things, became themselves scandalous spectacles of worldly pomp,

* History of Modern Europe, vol. 1, page 155.

ambition, and splendor; were created *dukes, counts and marquises, judges, legislators, and sovereigns*; and not only gave to nations, but also, upon many occasions, gave battle to their enemies at the head of numerous armies of their own raising. It is here we are to look for the source of those dreadful tumults and calamities that spread desolation through *Europe* in after times, particularly of those bloody wars concerning *investitures* and those obstinate contentions and disputes about the *regalia*.*

"The greater part of the clergy, instead of being examples of piety to the flock, abandoned themselves to their passions, without moderation or restraint; they were distinguished by their luxury, their gluttony, and their lust, they gave themselves up to dissipations of various kinds, to the pleasures of hunting, and what was still more remote from their sacred character to military studies and enterprizes. They had also so far extinguished every principle of fear and shame, that they became incorrigible.†

"It is indeed amazing, that notwithstanding the shocking nature of such vices, especially in a set of men whose professions obliged them to display to the world the attracting lustre of virtuous example; and notwithstanding the perpetual troubles and complaints which those vices occasioned; the clergy were still held, corrupt as they were, in the highest veneration, and were honored as a sort of deities, by the submissive multitude. This veneration for the

bishops and clergy, and the influence and authority it gave them over the people, were indeed, carried much higher in the west, than in the East." the reason of which you have seen in our third letter.

"The piety in vogue during these dark times, consisted in building and embellishing churches and chapels, in endowing monasteries erecting baselisks, hunting after the relics of saints and martyrs, and treating them with an excessive and absurd veneration, in procuring the intercession of the saints by rich oblations or superstitious rites, in worshipping images, in pilgrimages to those places which were esteemed holy, and chiefly to *Palestine*, and such like absurd and extravagant practices and institutions. The pious christian, and the profligate transgressor, shewed equal zeal in the performance of these superstitious services, which were looked upon as of the highest efficacy in order to the attainment of eternal salvation; they were performed by the latter as an expiation for their crimes, and a mean of appeasing an offended deity; and by the former, with a view to obtain from above, the good things of this life, and an easy and commodious passage to life eternal. The true genuine religion of *Jesus*, if we except a few of its doctrines contained in the *creed*, was utterly unknown, not only to the multitude in general, but also to the doctors of the first rank, and commence in the church, and the consequences of this corrupt ignorance, were fatal to the interests of virtue.— All orders of men, regardless of the obligations of morality, of the duties of the gospel, and the culture and improvement of their

* *Mosheim, century 8, part 2, chap. 2, sec. 3, 4.*

† *Ibid, sec. 1,*

minds, rushed headlong with a perfect security into all sorts of wickedness, from the delusive hopes, that by the intercession and prayers of the saints, and the credit of the priests at the throne of God, they would easily obtain the remission of their enormities, and render the deity propitious. This dismal account of the religion and morality of the eighth century, is confirmed by the unanimous testimony of all the historians who have written concerning that period."*

As to the celebration of public worship, it would be too tedious to enter into an exact enumeration of the various rites and ceremonies which were introduced, or which some were adopted by the whole body of Christians, others only by certain churches. The carcasses of the saints transported from foreign countries, or discovered at home by the industry and diligence of sagacious and designing priests; not only obliged the rulers of the church to augment the number of the festivals already established; but to diversify them in such a manner, so that each saint might have his own peculiar worship; hence arose a number of pompous and vain ceremonies in the public service of the church, calculated indeed, to affect or amuse the minds of the superstitious, admiring, ignorant, and gazing populace, and to nourish a stupid veneration for the saintly tribe; but not in the least degree conducive to promote true piety, or even decent morality amongst men; but were in many instances destitute of good sense, or even common decency.

* Mosheim, cent. VIII. part II. chap. 3, sec. 2.

To give you an idea of this kind of worship, we insert the following specimen: "In several of the churches in France, a festival was celebrated in commemoration of the Virgin Mary's flight into Egypt. It was called the "*feast of the Ass*". A young girl, richly dressed, with a child in her arms, was upon an ass richly comparisoned. The ass was led to the altar in solemn procession.—High mass was said with great pomp. The ass was taught to kneel at proper places; a hymn was sung in his praise, which was both childish and impious. And when the ceremony was ended, the Priest, instead of the usual words with which he dismissed the people, brayed three times like an ass; and the people, instead of the usual response, brayed three times in return."*

It might not be amiss, in this place, to give a small specimen of the manner of teaching, and public preaching, in these miserable times—this we are furnished with in the life of saint Eligius, or Elvi, bishop of Poyon, which is to be found in *Dacherius's Spicilegium Veter. Scriptor*, tom. 11, p. 92.—This passage, which is very proper to give us an idea of the piety of this age; seems to prove that saint Eligius was a very zealous, and industrious relic-hunter, and if we may give credit to the writer of his life, he was very successful at this kind of game; for he smelt out, and unkennelled the carcasses of Saint Quintin, saint Plato, saint Crispin, saint Crispian, saint Lucian, and many more. The bishops of this age pretended to be endowed with a

* History of Modern Europe, vol. 1, p. 193.

miraculous sagacity in discovering the bodies of saints and martyrs. This same *Eligius* describes a good christian in the following manner:—"He is a good christian who comes frequently to the church, and offers gifts, and oblations, on the altar of God, who never tastes his own fruits until he has offered some to God; who constantly attends the holy solemnities and retains in memory the creed, and the Lord's prayer.—Redeem your souls from punishment while you have the means in your power—offer oblations and tithes to the ministry, light candles in holy places which are near to your dwelling, come frequently to church, and humbly implore the patronage of the saints—for, if you do these things, you may come with security, in the day of the tribunal of the eternal Judge, and say, "*Give us, O Lord. for we have given unto thee.*"*

We see in this an ample description of a good christian, in which there is not the least mention of the love of God, resignation to his will, obedience to his laws, or of justice, benevolence or charity toward men; and yet this is the description of a good christian of the eighth century.

"Without arts, sciences, commerce, policy or principles, the European nations were all as barbarous and wretched as they could possibly be, unless a miracle had been wrought for the disgrace of humanity. Every thing wore the colour of religion; temporal and spiritual affairs were confounded, and from this unnatural mixture, sprung a thousand abuses. The history of these ages forms a satire

* *History of Modern Europe*, vol. 1, page 193.

on the human soul, and on religion; if we should impute it to the faults of its ministers.

In the year 1074, Pope Gregory, by a decree of Council, established the celibacy of the clergy, which obliged all such clergymen who had married wives either to part with their wives, or give up their benefices, which occasioned the most dreadful tumults in the greater part of Europe, and is still productive of much evil in the Roman Catholic provinces.

About the same period, the monstrous and absurd doctrine of transubstantiation was established; by which it is declared, that the bread and wine, in the sacrament, after consecration, is truly the real body and blood of Jesus Christ.—Thus, 'darkness covered the earth and gross darkness the people;' let it suffice, for the sake of brevity, to say that matters in the Romish Church went on from bad to worse; until the beginning of the reformation which began in the year 1517. Here we must stop for the present.

Your's, &c.

FROM THE GUARDIAN.

TO A GAY YOUNG LADY.

Ah, my Harriet, you are dressed for the ball! Yet stay, stay a moment and listen to the voice of friendship. You have spent some hours of precious time in decorating that fair body. I acknowledge that you are lovely—you are even charming; yet think not, beloved girl, that I regard you with pleasure at this time. No, my heart sickens with anguish. Alas! how soon must this fair structure crumble to pieces and fall. Soon shall the lustre languish in that eye, and the paleness of death overspread that face; yes, and

worm shall riot on that rose so red." All these ornaments must be exchanged for the snow white robe of death. Harriet, think of that hour—think of it *now*. It may not be far distant. These active limbs, now about to move in the sprightly dance, may very soon be stiff and cold, confined in the narrow coffin—committed to that dark and cheerless mansion, where no voice of mirth shall ever break the dismal gloom.

But a more agonizing idea presses on my throbbing heart. Should all this loveliness go to hell!—O shuddering thought! To live with the enemies of God. "There is weeping, and wailing, and gnashing of teeth."

"There is the worm that never dies—the fire that never shall be quenched." There is woe, such as no heart can conceive, no pen paint. Should this most fearful doom be thine, Harriet, O how would the infernals triumph!—You start—your tears fall. Could tears save you, methinks I could weep tears of blood. Think you, that I would give you a moment's unnecessary pain? Think you, that I would deprive you of one innocent amusement? No, dear girl: to see you happy, is the first wish of my heart. But have you not confessed that you do not find real pleasure in the haunts of fashion? Why, then, will you seek it there? Consider, O consider, the object for which you were created. You have begun an existence that can never end. You have a soul that shall survive the rolling orbs of heaven. You have but one short life in which to secure its happiness—and will you trifle it away? Harriet, I tremble for you. What, if life's slender thread should break—what,

if death should even now be aiming his fatal dart at your bosom. "Should his strong arm arrest, no composition sets the prisoner free." O risk, no longer, your eternal all. Turn, even now to the dear redeemer. Believe, and that peace which passeth understanding, is your's. "Believe, and look with triumph on the tomb."

VERONICA.

UNION FOR PRAYER.

One of the pleasing indications of the prevalence of pure religion, at the present day, is the harmony that prevails among christians of different denominations. In the city of New-York, meetings for united prayer for an outpouring of the Holy Spirit, have been holden in the Mariner's Church, which is a kind of neutral ground, being built by all denominations. Their meetings, we understand, have been well attended by ministers and others of the different denominations of christians. A meeting for this object was introduced in this city a few weeks since. The first meeting was composed, by agreement, of two brethren from each of the churches in the city. The second or third meeting consisted of about 100, composed of Baptists, Methodists, Episcopalians and Congregationalists. The fourth meeting, which was holden in the Methodist meetinghouse, was crowded to overflowing, and hundreds were unable to get in—the meeting stands adjourned to one of the congregational meeting houses.—We sincerely hope, that no sectarian views and feelings will ever intervene to hinder our prayers.

"IS DEATH AT A DISTANCE?"
A few days since I saw you,

not in the garb of humility, but dressed as gay as the butterfly.—Alas! thought I, frail mortal, one blasting breath of the Almighty would disrobe you of all apparel, cause your beauty to vanish, your now lovely form to become stiff and cold as the marble. Altho' you are now caressed by a vain world, the time will come when you will cease to dazzle the eye of your fellow mortals---when all that feeds your pride and the cravings of your depraved nature will be destroyed. Death will reduce you to a level with many whom you have despised, and those of all classes who have found a narrow house in yonder grave-yard.—They there sleep together in one common dust, and soon we, too, shall furnish a sweet repast for the riotous grave-worm. Like the butterfly, you may, for a few days, flutter under the warmth of the sun, and like her, if caught in the storm without a shelter, be dashed in the flood of ruin. Didst thou ever see the beautiful bird, unconscious of danger, spreading her wings to the sun? Didst thou mark the fowler's sure fire? See, from her summit of glory, pierced to the heart—fluttering, she falls lifeless to the ground. Learn, then, thy danger—thou art the bird—Death, is the fowler, and ere thou art aware, thou mayest become his victim.

“Therefore, be ye also ready, for in such an hour as ye think not the son of man cometh.”

[*Guardian.*

MARINERS' CAUSE.

Extract of a letter from the Rev. George Charles Smith, to the Editor of the Christian Herald, dated Penzance, Cornwall, England, Feb. 7th, 1821.

Jordan House, Penzance.

My dear sir—Few circumstances have communicated more re I joy to my heart, or excited eater gratitude to the God and Father of our Lord Jesus Christ, that the intelligence I have received from America relative to the progress of religion among seamen.

Having ploughed the dreary ocean myself, as cabin boy, as foremost man, and as an officer, I know the heart and life of a sailor; and while “bowels of compassion are granted unto me, I cannot cease to yearn with the deepest interest and the utmost affection, over these my brethren.

Alas, sir, a thoughtless, guilty sailor, I have plunged desperately into the “depths of Satan,” where I must have perished eternally; but for that almighty mercy which commanded, “Deliver him from going down to the pit; I have found a ransom. Yes, sir, when divine goodness opened my eyes to see, and my heart to feel my danger, like Peter, I was afraid, and beginning to sink, I cried, Lord, save me, and immediately, Jesus stretched forth his hand and caught” me; “And the Lord said unto Satan, the Lord rebuke thee, O Satan, even the Lord—is not this a brand plucked out of the fire?”

Rescued thus by boundless and unfathomable love, “From endless deeps and black despair,” I look to the precipice, contemplate the surging billows, and behold the millions who are perishing, with indescribable sympathy and tenderness. Among those multitudes, I see thousands of that arduous profession to which I belonged. The peculiarity of their habits, the magnitude of their

dangers, and the extent of their range and influence, awaken my utmost commiseration, and I reason thus. Have I been delivered from eternal shipwreck, and can I calmly witness guilty mariners driving on to "the Mount" of endless ruin, amid "blackness and tempest, while others are already on shore, dashing upon the rocks, and expecting every moment to perish? No, sir, I once heard the Rev. Andrew Fuller of Kellering, say "The Gospel is a rope thrown out of the vessel of mercy to a drowning man:" I believe this, and under such impression, have long since decided not to view sailors with the callous inhumanity of the plundering wrecker, or the frigid indifference of the merchant or tradesman, who considers them merely as beasts of burden, made to fetch and carry; but anxious for their eternal salvation. I would cast over-board these "cords of love," and shout to sinking mariners, "Lay hold on the hope set before you."—Nor would I cease until I beheld them conducted, like Peter, into that vessel of perfect safety, which will convey them to the land of rest and glory. As the difference of nations, country, and language, make no difference in our benevolent and christian efforts to evangelize the world, much less could it operate to preclude the most generous attention to seamen. But to America we look

as the highly favored spot that God has chosen, in common with this island, to reveal his name, display his glory, and qualify instruments for the proclamation of liberty to the captives, and the opening of prison doors to them that are bound.

The intelligence, therefore, of your ardent labours, and persevering efforts to meliorate the condition of American seamen, fills our hearts, in this country, with joy unspeakable and full of glory. We hail you as brethren in this high and holy cause. We dart along the vast Atlantic; we imagine your faith and ardor in the religious instruction of sailors, and our prayers shall impetrate a throne of Grace, that you may become the honored fathers of thousands, who shall be begotten again unto a lively hope, through the resurrection of Christ Jesus. The time is now arrived, when we must either stand still, go back or go forward. To stand still, would be impolitic and imprudent—to recede, would be disgraceful and dangerous. It remains, therefore, that we go forward, satisfied that He who has begun the work will assuredly carry it on. If there ever were a period when neutrality in religious exertions, or indifference to the spiritual interests of others, was admissible, that period has passed forever. The march of events is so rapid, majestic, and im-

portant, that every man must shortly decide for the kingdom of God's dear Son. The beloved cause of our valued seamen ought to lie very near our hearts: I feel it thus with me; and having had much forgiven, I ought to love much, and labour much, to bring sinners to Christ Jesus, and raise them from the degradation of human apostacy to the Throne of God, and the Lamb for ever. I am a debtor both to Greeks and Barbarians, both to the wise and unwise, so as much as in me is, I am ready to promote the gospel with all, knowing that it is the power of God unto salvation."

AWFUL PROVIDENCE.

From the London Methodist Magazine.

Dear Sir—I received the following account from an officer in the army, with unquestionable evidence of its authenticity. The insertion of it in the Methodist Magazine may serve the interests of religion, and will greatly oblige your's in the gospel of Christ.

Burnley, Jan. 21, 1821.

During the year 1819, a private soldier in a regiment of foot, quartered at —, in Ireland, was noted for profane swearing and horrid imprecations, particularly for calling upon God and the Devil alternately, to strike him deaf and dumb. One evening, being in the guard-house, he related some things to his companions which seemed to them incredible, and in confirmation of

which, he cursed and swore vehemently.—Sergeant — reproved him, and reasoned with him on the wickedness of his conduct, and the danger of provoking God to punish him. But instead of standing reprov'd, he made an open profession of his infidelity, and declared he did not believe in any thing supernatural, nor in revelation, nor in any thing that he could not see.

At eleven o'clock, he went to his post. At twelve o'clock, Sergeant —, with an orderly man, visited the different sentinels, and in approaching the profane swearer, was surprised to find himself not challenged. Seargeant — spoke but received no answer; and approaching him, found him resting on his musket, and tears running down his face.—On shaking him by the arm, the unfortunate man, by putting his fingers to his ears and mouth, signified that his horrid imprecation was answered by the loss of his hearing and speech. How awful the state of that man who contendeth with his maker! It is hard to kick against the goads.

FROM THE GUARDIAN.

Anecdote.—A young gentleman who graduated few years since, at Yale College, was heard to say, "I have finished my collegiate education—I will now devote two years to the study of my own profession, and then I will take one year to see if there be any thing

in that mighty thing called religion."

His first purpose was not yet half accomplished when he fell suddenly sick, was seized with madness, and died!

"Great God! on what a slender thread hang everlasting things!"

Reader! hast thou any thing to do before thou wilt attend to the concerns of thy soul?—He, in whose hand thy breath is, commands thee to seek first the kingdom of God and his righteousness.

REVIVALS.

Extract of a letter from a Minister of the Gospel, to the Editor, dated Wilson County, W. Tennessee, Sept. 29, 1821.

"This Cumberland wilderness, since the foot of a white man was first imprinted on its soil, has never rejoiced and blossomed as the rose, in so ample a manner as it has within the past two years—the glorious work began about the middle of April, 1819, congregations became numerous, attentive and solemn; the word of God was quick and powerful in the hearts of the hearers; the hearts of professors were quickened by the fire of divine love, and sinners began to cry out, what must we do to be saved—a great cry for preaching was heard in every direction, and ministers became active and zealous in preaching the gospel, day and night; no difficulty could deter the enquiring multitude from

attending the preaching of the word; they would travel sometimes six or seven miles to an evening meeting, and 12 or 15 miles to a monthly meeting; the work was chiefly amongst the youth of both sexes, and in a few instances, the distressed were convulsed.—At our monthly meeting in June, 3 were baptized; July, 15; August, 15; at September meeting, 23; and so on, more or less, for about 15 months, until 98 in the whole were added to the church, and for the greater part, seem to be going on in the strength of the Lord, as we have had but few exclusions.

"In the churches composing the Concord Association, have been added in this revival 789. The work at present, seems to have subsided, except in a few places—"this is the lord's doing, and it is marvellous in our eyes." O, that men would praise the Lord for his goodness and his wonderful works, to the children of men."

—
Letter to the Editor of the RELIGIOUS REMEMBRANCE, from the Rev. Thomas Grier, dated Westtown, Orange Co. N. Y. Aug. 7, 1821.

"This congregation experienced no material change during five years past, until the middle of last Sept.; when it appeared to be the set time to favour Zion. This refreshing from the presence of the Lord, was neither preceded by unusual lukewarmness nor ushered in by any remarkable provi-

dence. But in a time of general health, peace and prosperity, the Lord in His unbounded compassion, visited us. His holy arm was made bare, and His stately stepplings were seen in the sanctuary. Now, the Holy Spirit of the living God silently passed from house to house, and from heart to heart, in His awakening and convincing, regenerating and converting influences. Sinners were heard to exclaim with consternation, 'What shall we do to be saved?' Prayer meetings were established in four different parts of the congregation, which were always crowded. A sermon was delivered in some part of the society every evening; yet, seldom a private house was sufficiently large to contain the hearers. During this precious season, while the trophies of the cross were multiplying, the professing people of God were unusually engaged in furthering the work, and promoting the interests of the redeemer's kingdom. They were animated and enlivened, in their religious exercises; their faith was strong, their zeal ardent, and they felt as if they had much to do.

On the 22d October, when the sacrament of the Lord's Supper was administered, 41 persons separated themselves from the world, and declared on the side of the Lord Jesus. A day long to be remembered. Christians enjoyed much of

the presence of the Great Head of the Church. Whilst the saint wept for joy, the sinner mourned with that bitterness of soul which becomes those who mourn for a first born.—Yea, it stands recorded in the register of heaven—immortal souls were born again; prodigals returned to their heavenly father; and heaven's arches resounded with the joyful acclamations of angels.

This day was succeeded by many meetings for prayer and preaching, which are not easy to be described. Do we cast our eyes around on the assembly? The house is crowded, every spot is occupied, and a large assembly at the doors and windows. Do you open your mouth to speak, in reading or prayer? All is silent as the grave, solemn as death; and all listen as for eternity. You pronounce the Gospel of the Son of God? While some are bathed in tears, the restrained groans and cries of others mingle their sound with the voice of the preacher.—Think not that disorder and confusion must ensue. No; a deep and solemn silence, with which nothing can be compared, unless it is the stillness of the grave, pervades the astonished assembly, and whispers, **GOD IS HERE!** His holy arm is made bare—His stately stepplings are seen. Do you take occasion (after the public exercises of worship are over) to converse in private with your

hearers? Whilst some are rejoicing with joy unspeakable and full of glory, others are overwhelmed with sorrow and anguish of soul for sin. Their thoughts carry them to the bar of God. With a broken heart and a trembling voice, they enquire, "How can I dwell with the devouring fire? How can I dwell in everlasting burnings? O! that I sinned against Jesus! Jesus! my best friend and constant benefactor. Can he save? Will he save?" This is not vain delusion or enthusiasm: No! we do most assuredly know and believe what our eyes have heard, of the goings forth of the Spirit of the Living God. Yea, ask the man of the world, ask the infidel and the scoffer; they themselves are constrained to acknowledge with the centurion of old, who said—"Truly this was the Son of God." So they confess this work is none else but the work of God. But base ingratitude says, Tell it not in Gath, publish it not in the streets of Askelon. But the ties of God are upon us, to own his goodness and to acknowledge the triumphs of his victorious grace.

Five weeks more having revolved around, and another communion season is enjoyed, 100 new members were received in communion, as the fruits of this glorious harvest, who, having previously appeared before the session, and given ample satisfaction of their new birth, came forward publicly to own their Lord and Master. At the calling of their names, they take their stand in the middle aisle to enter into church covenant. It is not strange that we see tears of joy flow in abundance from the eyes of the Christian. But now we see new and strange things indeed. The gospel-hardened moralist whose heart had always been proof against the thunderings of Sinai, and all the tears, groans and blood of a compassionate Saviour, now finds the names of his children enrolled among those who have vowed on the side of the Lord. He sees them take their stand, one after another, among those who are just about to take the oath of allegiance and fidelity to the great King of Kings and Lord of Lords; whilst he himself has neither part nor lot in this matter. We know not whether he contemplates a more awful separation on the day of judgment, when the trump of God shall give the alarm, and assemble the whole world—or whether he reflects on the state of the damned, where the worm dieth not, and the smoke of their torments ascendeth up for ever and ever. But we do know, those eyes that never afforded one tear for the most acute pain, or at the funeral of the most endeared relative, now burst forth in the most copious effusion. That countenance which always indicated inattention, or self-justification, is changed for the most

deep solemnity; and, looking ashamed, he stands at a distance, afraid to lift up his eyes to heaven, and intercedes for pardon.

On the seventh of January last, 56 more were added to our number, including in the whole 196 in the space of four months; 123 of whom received the sacrament of baptism. Thus the church of Westown, organized with *eighteen* members, eleven years since, (excluding those who have died, and those who have been dismissed,) now consists of 438 members. This is the Lord's doing and marvellous in our eyes. Let our hearts accord with the anthem of glorified spirits around the throne, who cry, "not unto us, O Lord! But unto thy name be the glory." **THOMAS GRIER.**

PRAYER MEETINGS.

I look upon Prayer Meetings as the most profitable exercises (excepting the public preaching) in which christians can engage. They have a direct tendency to kill a worldly trifling spirit, and draw down a Divine blessing upon all our concerns, compose differences, and enkindle (at least maintain) the flames of divine love amongst brethren.

PRAYER.

When Christ went up into a mountain apart to pray, he dismissed the multitude, to teach us, that when we address ourselves to God, we must first dismiss the multitude; we must

send away the multitude of worldly cares, worldly thoughts, worldly concerns & business, when we would wait upon God in duty. **BURDITT.**

OBITUARY.

It is with the deepest sorrow and regret it becomes our painful duty to announce the mournful tidings of the death of brother JAMES G. JEFFRIES, late of the County of Lunenburg, Va. This amiable young man embraced the Gospel, and was called to the ministry thereof, "in the days of his youth," and was willing to dedicate the prime of his life in the service of his lord and master, he appeared to possess every amiable qualification, necessary to form the character of the truly pious, useful, and acceptable minister of the gospel of Christ; but at a time when our prospects were brightening on every side and when we were with pleasure anticipating his future usefulness in the Church of God; it pleased his master to remove him from the church militant below, to the church triumphant above, he fell asleep in Jesus, in the full triumphs of faith, and has, no doubt, received a "crown of righteousness." Lord, "thy will be done as in heaven, so on earth."

We have received from his friends an interesting account of his dying sentiments, which shall be inserted in our next number. **EDITOR.**

ORDINATION.

On Monday, the 15th day of October last, at upper South Hyco Meeting-House, Person County, State of North Carolina, was ordained to the office of a Minister of the Gospel, (by a Presbytery appointed for that purpose, by the Country-Line Baptist Association,) ROBERT M'KEE of Caswell county. Elder Geo. Roberts, preached the Ordination Sermon, from Rev. i. 16—“*And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the Sun*

shineth in his strength.” After which, the said brother, (being previously examined by the Presbytery, and having given due satisfaction,) was solemnly set apart for the work of the ministry, by fasting, prayer, and the laying on of the hands of the Presbytery; a solemn & impressive charge was then delivered by Elder John Landers, and the right hand of fellowship by all the brethren present. The time was tender and solemn, and we hope, met the approbation of the great head of the christian church.

POETRY.

[From the Petersburg Intelligencer.]

Gospel Melodies.

“*And he said, I am he.*”.....GOSPEL.

Led by Judas, came the Jews,
Seeking for their sacred prey;
Dark their purpose, night they choose,
Fearful of revealing day!

Jesus asked—his anguish fled!
“Who must now your victim be?”
“Christ of Nazareth!” they said:
And he answered—“I AM HE!”

He, who when all space was night,
And all chaos, strife and storm;
Spoke that darkness into light,
And that chaos into form!

HE, who spread the arching skies,
 Formed the sun to rule the day;
 Bade the moon, with silver eyes,
 Light the evening's darkling way!

HE, who in the lapse of time,—
 Nations! wonder at the theme!
 Left his residence sublime,
 Wretched sinners to redeem!

To redeem from death and hell,
 By imputed righteousness;—
 Swell my soul, the anthem swell,
 To the SAVIOUR'S wond'rous GRACE!



FROM THE BOSTON INTELLIGENCER.

Morning Prayer, for a Child.

O GOD! I thank thee that the night,
 In peace and rest, hath past away,
 And that I see, in this fair light,
 My father's smile, that makes it day.

Be thou my Guide: and let me live
 As under Thine All-seeing eye:
 Supply my wants—my sins forgive;
 And make me happy when I die.



Evening Prayer, for a Child.

ANOTHER day its course hath run,
 And still, O GOD! thy child is blest:
 For thou hast been, by day, my sun,
 And thou wilt be, by night my rest.

Sweet sleep descends, my eyes to close,
 And now, while all the world is still,
 I give my body to repose,
 My spirit to my Father's will.